

Fall 2003



Religious Ministry Teams *in action*

The Navy Chaplain

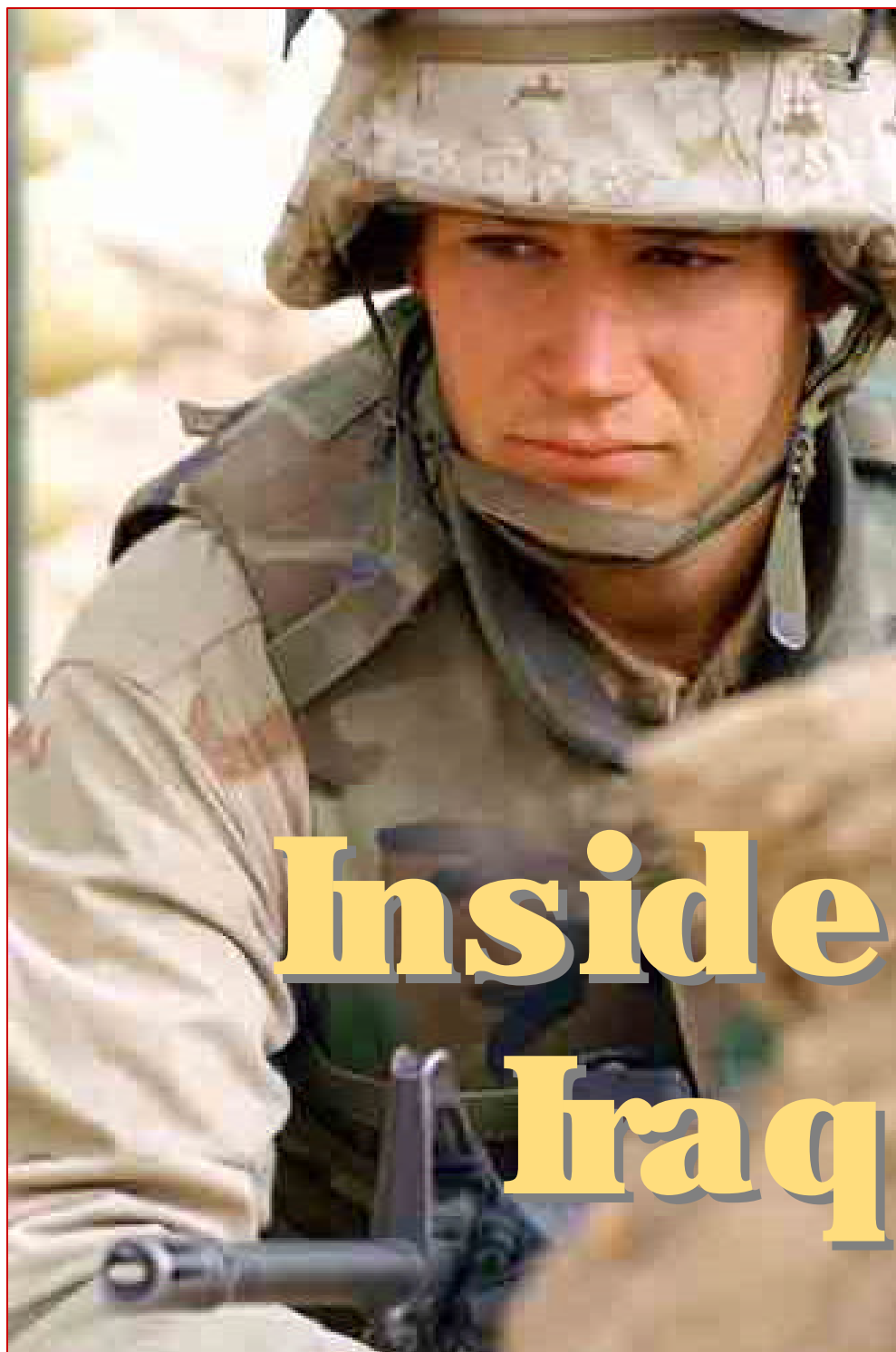
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From the Rivers of Babylon

by CDR Emilio Marrero, Jr. CHC, USN
photos from Combat Camera

It was Monday afternoon. The three-hour convoy came to a halt after winding its way around a canal and through a grove of date palms. The residents of the small village of Jumjooma (the Skull) lined the streets and waved as we pulled into what would soon be known as Camp Babylon. On the last turn — onto the straight-away to the Northern ECP — to all our amazement, there stood Nebuchadnezzar's Palace.

Tuesday we received permission to leave the secure compound and wander outside the perimeter to the adjacent museum. Our mission was to find the museum curator and assess the situation at the ancient site. With weapons at the ready, Religious Program Specialist 2nd Class Donnell Stephens and 1 MEF Chaplain Assistant, Sgt. Christopher Gowin, flanked Chaplain John Gwudz and me as we walked down the long stretch of road to the museum entrance. Above us, the Marine Observation Post atop Saddam's Palace kept a watchful eye. Well before reaching the museum entrance, we were approached by Iraqis requesting medical attention and hawking cigarettes and whiskey.

Inside the museum courtyard, we discovered the villagers had settled in. The buildings had been thoroughly looted; the window frames and doors gone; the archives room and souvenir shop badly burned. Office spaces were

littered with rubble as looters broke through cinderblock to gain access and tear away building structure. The museum director, Mr. Mohammed Taher Khafji, shared in his broken English how local villagers had invaded the compound, allowing him to take only a few valuable objects and leave unharmed. He had begged them not to steal their own treasures, and they had threatened his life in return.

In the footsteps of King Nebuchadnezzar and the prophet Daniel, Mr. Taher walked us through the compound, proudly pointing to the original Possession Street and Tower of Babylon. He showed us the original remnant walls of Babylon; the Great Throne Hall where God warned Balshazzar of his demise by writing on the wall; where Alexander the Great died of malaria. We walked through the ancient support structures that served King Nebuchadnezzar and maintained both the northern and southern palaces. We strolled under the alleged terrace that supported the Hanging Gardens of Babylon

— one of the seven wonders of the world. We saw the ruins left behind by German archaeologists in the early 1900's and touched the Great Lion of Babylon built in 1300 B.C.

Mixed with the tremendous emotion of being the presence of such historical greatness, was the frustration of villagers walking over and around the ruins, littering as they peddled their wares to us and others. Mr. Taher shared his concern regarding the increase of foreigners



Nebuchadnezzar's Palace, built 610 B.C. — a view from Saddam's Babylon Palace

From the Rivers of Babylon

from Jordan and Syria. He feared they had been sent to smuggle ancient relics out of the country, and made it very clear to us that the safety of the staff, the preservation of the site, and the future of the museum were all in jeopardy. Mr. Taher and this precious site were completely isolated from the Ministry of Culture in Baghdad and the non-existent police authorities in the nearest city, Al Hillal.

Returning to camp, we heard the chisels and hammers at work as looters continued to ravage the surrounding buildings on the compound. Donkey-drawn wagons loaded with accessories from the Babylon Restaurant, the Babylon Project Office and Hammurabi Museum traveled across the landscape — it was a free-for-all!

Our original intent for visiting the museum was to determine its condition and assess how we could arrange for our troops to enjoy the rich history of the site. But as we walked back to Camp Babylon, our focus quickly shifted to preservation. How could I convince the command that this project deserved a high priority? What could we do? Would it matter what we did when all was said and done?

I began a detailed point paper to the I MEF commanding general, Lt. Gen. James Conway, and briefed both the CG and his Chief of Staff, Colonel James Coleman. Lt. Gen. Conway quickly agreed with the need to secure the site, protect it from further damage, assign management oversight, liaison with Baghdad, and establish an intentional maneuver to demonstrate I MEF's determination to protect this ancient treasure.

His answer as to how this was to be accomplished? "You got it, Chaps!"

With that action I was officially the "caretaker" for the Ancient City of

Babylon — alongside my responsibilities as I MEF Deputy Force Chaplain and I Marine Headquarters Group (MHG) Chaplain. The commanding officer of I MHG, Colonel James Cummings, became my closest ally, granting me full authority to take charge of the project and use every resource available.

The first order of business was to secure the compound. The compound was quickly incorporated into the Camp Babylon perimeter with concertina wire. Meanwhile, force protection — Marines from Fox 2/6 — established observation posts around the perimeter, manned entry checkpoints, and instituted patrols.

I returned to the museum with RP2 Stephens to inform Mr. Taher of our decision to commit. To my dismay, the villagers had increased ten-fold inside the compound. In our first two days in the area, we had not taken any decisive actions outside the perimeter of Camp Babylon — the Iraqis erroneously assumed it was permissible to continue to loot. Donkey



Marines from I MEF tour Babylon

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The Jumjooma market.

carts were everywhere — the surrounding buildings looked like a construction site.

Determined to preserve what I could, and to send a clear signal that we were invested in this area for the long-haul, I returned to camp and informed the Chief of Staff of the level of activity at the site. Six Marines from 1/4 were immediately sent to the compound to sweep clear the looters. Once the Marines departed, it took only minutes for the looters to return.

I watched in frustration from a short distance as the looters waved and continued their plunder. In that moment, I prayed for patience, understanding and help. In what seemed but a few moments, all the looters ceased their activity and began to slowly drop their tools and walk away. I was perplexed at what seemed to be an expeditious, yet eerie, form of divine intervention until I heard the radio squawk behind me — Fox 2/6 approaching methodically. The sight of this platoon of Marines (lead by a gun vehicle!) sweeping the grounds was an answer to prayer. The looter's demeanor quickly changed and the museum staff emerged grinning from ear to ear at the sight of such swift action. The Marines moved through the entire compound, arresting

a handful of defiant looters. From that day forward, I MEF was in the archaeological business.

An immediate side effect of enclosing the compound was the reality that the local populace had no means of generating income. Many of these individuals were once Iraqi soldiers and museum security personnel. This was an ethical and humane issue as much as a security issue. These people lived immediately outside the wire. We needed to respond to their needs in order to build trust and instill hope for the future of their country.

I proposed a bazaar, or *souk*, be established. Vendors could be registered and maintained in a controlled location, yet given the opportunity to sell their wares and generate income. The idea was approved and the process began within the compound, but security remained at the forefront. The decision was to establish the *souk* inside the wire but close to the gate and away from the internal areas of the camp.

Initially, the vendors attempted to sell us what they thought we wanted: cigarettes and whisky. I met with them, and through the aid of an interpreter, provided a list of wares I thought would interest our troops: traditional souvenirs and products, Iraqi uniform memorabilia and flags. They



Baal — one of the deities at the Ishtar Gate

From the Rivers of Babylon

proved to be remarkably resourceful. Our small beginnings grew to a huge success — by the time I left Camp Babylon four months later, over 50 vendors and shops were established.

This venue proved most fruitful in many ways. In the market, troops were able to sit with people, discuss politics, talk religion, and ask opinions and assessments. We were able to determine some of the local needs and direct non-profit organizations (NPOs) agencies; we distributed *hadijas*, the children's word for "gifts," from donors in the United States. The Navy Seabees renovated a local school and provided running water to many of the villagers. The bazaar offered a venue for Marines and Sailors to be good neighbors, gave them opportunity to play with children, and provided for an exchange of goods and gifts.

On May 19, 2003, we witnessed the goodwill forged by these relationships when a CH-46 Sea Knight from the Purple Foxes crashed into the Euphrates River. The villagers came out in force. Many made their boats available for the rescue efforts; others watched silently from shore as our teams went to work. Afterwards, they expressed their condolences to me as the representative of the Marine community for the lives lost. They sincerely mourned with us.

What began as a desire to expand the educational horizons of our troops evolved into a passion to serve the Iraqi people in a very



The Museum entrance—a replica of the Babylon Ishtar Gate

concrete fashion. Our efforts became a conduit between the community outside the wire and the command. I became impassioned to reach out and meet whatever needs I could, wanting to be sure my American Protestant identity did not create an obstacle. At the same time, I had no intention of compromising who I was as an evangelical pastor. I wanted dearly to reflect the "character of God" in what I did; to convey the praxis of my faith through outreach to the Iraqis and by example to our troops.

One of the greatest blessings of this project was the freedom I had to function as the chaplain. I wore my cross on my uniform at all times, and was always willing to attempt to create bridges between my role as chaplain and their respected "holy men." I had been informed by various sources to lay low as a Christian chaplain, as the Shi'ite population was more fundamental and less accepting than other factions of Islam. My initial concerns stemmed from misconceptions. On the contrary, I discovered the local populace enjoyed their interaction with us. One of the greatest myths about the American people among the Iraqis is that we are "secular," and therefore "devils, infidels, or non-believers." To see us as representatives of faith actually opened many doors and opportunities for exchange. Of course, this reality is tempered by the fact that we were in a position of strength. Nonetheless, our openness regarding our faith proved an asset.

From the Rivers of Babylon

The opportunity for ministry blossomed into something greater than I could ever have envisioned on that first day in Babylon. Ultimately, I was appointed Liaison Officer to the Iraqi Ministry of Culture, as well as to the Iraqi Ministry of Religious Affairs, and employed theatre-wide through the Marine Corps in provinces through central and southern Iraq.

The scope of this venture was huge. I promulgated museum and archaeological policy; coordinated with Iraqi archaeologists and Marine Corps civil affairs; liaised with the Coalition Provisional Authority Headquarters and the Ministry of Culture in Baghdad; hosted Paul Bremmer and received a monetary commitment of over \$160,000 for two phases of reconstruction; designated directors and hired employees; established security links with local tribal sheiks to protect valuable sites; served as biblical and historical expert for all distinguished visitors; and facilitated the turnover of museum management from I MEF to Iraqi staff.

The Babylon Museum project provided the model for community relations within the Ministry of Culture in the Iraqi theatre. Praise came from all sectors of governmental and historical venues. But what really mattered was the relationship and trust built with the local Iraqis. In the long hours of discussion, planning and sharing meals with one another, we also shared our life stories and our cultures. It was in these moments I was able to share my faith history and scripture; it was in these moments we together shared a vision for what might be for this great land.

The finest compliment came when the villagers expressed their sadness upon our departure. I was told I had a "white heart" — that I cared deeply for the Iraqi people. "You helped the museum," they said, "but you also brought much hope and good to the village. You will always be remembered here." I felt privileged to be able to represent my country



Chaplain Marrero escorts Deputy Secretary of Defense Paul Wolfowitz on a tour of Babylon


and my faith through our acts of compassion and fellowship.

Did my ministry as a chaplain suffer because of my role with this community project? I believe just the opposite. It enriched my ministry and my standing before my Sea Service community colleagues as well as these new neighbors. As a Religious Ministry Team, we were able to incorporate the Judeo-Christian faith story into their present reality as they witnessed the ancient relics serving as testaments to Daniel, Ezekiel, and Nebuchadnezzar. We brought the books of Daniel, II Kings, and Ezekiel to life to over 13,000 museum visitors. We modeled acts of care, concern and compassion from a position of strength. We provided opportunities for our personnel to interact with the Iraqis people. I was entrusted with Marines and officers as team leader, resolving problems and delivering answers. I was invited to the planning table as a team player and — most importantly — their very relevant chaplain.

Karl Barth, a great Protestant theologian of the last century, taught that an effective practice for expanding a sense of justice is to read with the daily newspaper in one hand and the Bible in the other. As chaplains, we can

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balance such a sense of justice by consistently and intentionally engaging our troops in community relations projects. They, then, can impact — and be impacted upon — the humanity of the people we serve. There is no better way to see justice through the eyes of God.

We came to this country of Iraq to destroy an oppressive regime. With that task fading behind us, we were granted the privilege of helping the people take the first steps of healing. 

"Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke! Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of God shall be your rear guard." Isaiah 58:6-8



One of the many meals shared with local Iraqi staff at the museum. On the left, Chaplain Tom Webber with 1/4 Marines; on the right, RP2 Jennifer Sport and Chaplain Marrero.

Lessons From the Dirt

by LT Jim Edwards, CHC, USNR
photos by LT Edwards

Pre-War

When I reported to 1st Marine Division December of 2001, I was told, “Get ready — we’re going to war.” Assigned to 1st Combat Engineer Battalion (CEB), we were one of the first to arrive at the Logistic Staging Area (LSA) Matilda in Kuwait just one year later.

Sleeping in two-man tents, we spent the first days waiting for the contractors and our Marines from utilities platoon to finish wiring the large Bedouin-style tents in LSA. As more units arrived, we coordinated the religious services schedule — our first logistics problem. Our “war boxes” had been embarked with the rest of the battalion’s equipment and would not arrive until weeks later. Our Religious Program Specialist, RP3 Michael Ramos, and I had earlier decided to carry compact hymnals/ praise books in our sea bags, along with enough communion elements for one month. Forty hymnals — 6000 personnel.

Two lessons quickly became evident. One, carry enough hymnals and communion elements for services of at least 200; it’s not just your own unit you’ll be serving. And two,

try to embark the RMT equipment with your initial movement. It may be six weeks or more before separate transportation arrives.

Another issue was the addition of new personnel and a new structure of the battalion. First CEB merged with 2nd CEB. These pre-war phase issues required establishing credibility with a new command, new commanding officers and over 200 new Marines.

The War

On March 18, 2003, the combined CEB moved to a dispersing area near the Iraqi border.



RP3 Michael Ramos and Chaplain Edwards at Logistic Staging Area Matilda, Kuwait.

We had a final worship service before crossing the line of departure (LD). Three different services ministered to the battalion, preparing to move in three separate parts. SCUD alarms sounded during two of the services, forcing an early conclusion. (I never did learn how to serve communion in MOPP Level 4, the

highest level of protection against chemical/ biological attack, with gas mask, protective suit, boots, and gloves all in place!)

In the planning stage of the war, I had been assigned a vehicle. The reality of war changed those plans, and our vehicles arrived later than expected. Seats were at a premium.

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It became obvious that I wouldn't get my own vehicle any time soon, so RP3 Ramos and I shared with three other Marines. We towed a gear trailer for the battalion, and it soon became "the chaplain's vehicle." The Marines made a personalized license plate from cardboard, "Repent or Die" (which the Executive Officer wisely removed!)

CEB was broken into three sections: Forward, Main, and Combat Train. We were assigned to the section of the battalion called the Main. Ideally, my own transportation would have allowed me to travel with different sections at different times, as the situation required. It is not unusual to get "stuck" with one section, making ministry to the entire battalion nearly impossible. I did have enough flexibility with my situation to move up and visit the CEB platoon attached to 2nd Battalion, 5th Marines (2/5) following the loss of one of their Marines. But we had a limited ability to move from one part of our unit to another during combat.

Here are more lessons learned. One, if a section of one's battalion is to be attached to another unit, make contact with the chaplain of the new unit prior to deployment. Make sure he or she knows at least the leadership of that unit, if not the whole of the section. As an example, I could have introduced the 2/5 platoon commander to the 2/5 chaplain at Camp Pendleton prior to departure.

Two, the chaplain's vehicle must be a priority, and should be accounted for early on in the planning stages. It is not enough just to have a "seat." The vehicle must be able to break away in order to meet the needs of various sections of the battalion before and during the war.

Three, adequately plan for lay leaders, especially in those sections which are likely to attach to other units.

And four, take full advantage of operational pauses to get around and visit all parts of the battalion.



The role of the Religious Program Specialist during the war cannot be underestimated. Not only is he or she the chaplain's bodyguard, but also driver, supply petty officer, embark, watchstander, usher, rigger, scrounger of resources and another set of eyes and ears. While during the war my RP did stay with the corpsmen part of the time, his closest friends were Marines. Because of this excellent rapport, he was able to put his ear to the ground regarding who needed attention and where we should focus our ministry. A well-trained RP cannot only save your life, but make life much easier as well. RP3 Ramos embodied that level of training and professionalism throughout. While under sniper fire, he moved me to a secure location and took up a defensive position in order to return fire. Every step of the way, RP3 was an asset to the ministry and to the battalion.



Chaplain Edwards and RP3 Ramos ready to cross the Line of Departure

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Throughout the weeks, RP3 and I grew close to the medical officer and corpsmen, as our post was with the Battalion Aid Station (BAS). A great bond developed between my Navy brothers and the RMT — they took care of us and we took care of them. Some of our corpsmen were exceptional scroungers. If there was food to be found in the local area, they found it — and cooked it. We often stayed in or near former Iraqi military installations. In their haste to depart, the Iraqis left behind food items and small stoves. In addition to offering spiritual support, the RP and I were prepared to help the corpsmen, as we had both trained as Combat Aidsmen. This bond was a source of high morale for me and a place to let loose a little as the weeks of war passed.



The spiritual aspect of ministry cannot be under-estimated. Just as the war was fought on several fronts, so, too, was the spiritual war. Throughout the war, thousands of people prayed for CEB from a variety of faith communities. I believe these prayers resulted in our escape from several locations without incident or hostile fire.

At one point, we were at the vulnerable flank of the 1st Marine Division. Everyone expected an attack. Simultaneously, we later learned, a man from a church near Atlanta felt a burden to pray for our safety. He prayed. We were not

attacked on that night and continued forward toward Baghdad.

Prayer warriors not only plied their vocation at home but within the battalion as well. While visiting a section of CEB, 1st Sgt. Duval addressed the Marines in his convoy serial, "I don't know about you, but I'm a sinner and I need all the prayer I can get. After you're dismissed, the chaplain and I will be praying and anyone who wants to join us move ten feet in this direction." The whole formation moved forward. We prayed for and with all 60 Marines.

Another lesson learned: Do not underestimate the value of prayer for protection or for purposes of morale.



The one frustration, echoed by my fellow chaplains, was the inability generally to move to where our Sailors and Marines were, especially to visit those on the front lines. Even more frustrating was the fact that I had companies of Marines attached to various battalions in two different regiments.

When our first casualties occurred, it took me two days to arrive at the platoon that had lost their platoon sergeant. When the second fatality occurred, I was too far back to make it up to visit at all. There is nothing a chaplain can do about situations like that except to lift up those men in prayer and then spend time with them after the fact.

While most field services were hit or miss due to the constant



Chaplain Edwards and RP3 Ramos

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movement and business of everyday, Easter was an exception. CEB was in Baghdad for Palm Sunday. On Easter Sunday, we were at a captured Republican Guard Academy near the banks of the Tigris River. The war had just ended, and, just like at home, services were well-attended.

This Easter was most meaningful since we could celebrate the end of the war as well as the miracle of Easter. The message of new life and resurrection rang true in the hearts of the Marines and Sailors who worshipped together that morning.

Sometimes counseling and ministry of presence to the Marines and Sailors can overshadow the communal aspects of worship. This was certainly not the case during Easter in Baghdad. On that Sunday morning, my calling as a minister of the Word and Sacrament was refocused and renewed in a broken down Iraqi barracks on the outskirts of Baghdad.

Post-War

The afternoon of Easter, CEB moved out of Baghdad and turned south toward Diwaniah to prepare for the next phase of the war. We were not heavily tasked with a role in the stabilization process, so we were basically waiting to go home. During this phase of the war, morale may have been at its lowest. The Iraqi regime had been overthrown and we were stuck in an abandoned warehouse and some concrete buildings. The weather turned



Sunrise Easter Service in Baghdad

hot. A majority of the Marines suffered from a gastro-intestinal illness causing diarrhea and vomiting. People just wanted to go home or be given a task. A small percentage of the battalion was engaged in meaningful work, but the remainder were sick or bored. We were all at a low point.

What made it harder for CEB was the fact that we were separated into two battalions again. We had just spent three months learning to work as a combined unit, and now we were two distinct entities. I became the only staff officer to serve both battalions. Only with the help of some friends — and more time spent in prayer — was I able to encourage our Marines.

Community relations projects were arranged through 3rd Battalion, 5th Marines (3/5). I organized teams from both 1st and 2nd CEB to paint and clean schools. As we entered the town, there was a definite shift in morale. We were now there to help, not kill or destroy.

We worked with one school for several days — playing with the children, distributing rations, painting and cleaning. This was our first extensive contact with the Iraqi people; they were most hospitable. I prayed often as I drank the tea offered at various schools — the water used in brewing is not exactly pure.

Lesson learned: on COMREs, while having an officer in charge (OIC) is necessary for security and logistics, the chaplain remains the *de facto* leader during this type of operation. We are the experts in dealing with people. Chaplains must take the lead. The way we deport

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ourselves contributes to this leadership role. An Iraqi principal commented during one visit, "I know the chaplain is in charge because he always walks in front."

Finally, we heard when we would be leaving Iraq. The word came that "There's the good news and the bad news." The good news was that we would leave Iraq the next week for LSA Matilda. The bad news was that from there, we would board a ship and not return to the U.S. until the end of July.

Studies have shown that Marines and Sailors who sail home have a better transition period from combat to 'normalcy' than those who fly home. Most Marines from 1st CEB had two and a half months to get used to ice, running water, showers, toilets, clean uniforms, and three hot meals a day. They also had the opportunity to talk about their experiences with one another and with the ship's crew. Transition takes time. It is important for chaplains to be able to assist our Marines and Sailors make that transition. My own transition experience proved difficult — I was emotionally and physically exhausted. It was a full week or more before I could function at top capacity.




1st Lt. Arturo Torres, RPSN Jackson and other CEB Marines painting a school in Ad Diwaniah

The float home proved an unexpected gift — I was the only "green side" chaplain aboard the USS BON-HOMME RICHARD (LHD-6). The ship's chaplains, LCDR Miles Barrett and LTjg Robert Pete, eagerly welcomed us aboard. The Marine Expeditionary Unit chaplains had not been able to plan ministry together. The ship's program was up and running — I just jumped right in.

The dynamics aboard LHD-6 were interesting. Marines from the wing had served the entire war on the ship. Fifth battalion, Eleventh Marines (5/11), an artillery battalion, embarked with 1st CEB. Although my focus was centered on 1st CEB and 5/11, we were able to provide quality ministry to both the blue and green sides.



Iraq is behind me — I am home and safe, as are most of the 1st CEB. It was an honor to serve with and minister to our Marines on the ground. New challenges faced us at every turn. There were lessons learned then; there will be more lessons in the future. RP3 Ramos and I look forward to what God has in store for us in the months and years ahead. 

Bare Bones in the Combat Zone

by LT Charles Hodges, CHC, USNR

Chaplains serving with the Marine Corps quickly learn that no amount of instruction will adequately teach them how to streamline for operations in a combat zone. As the war on terrorism called more of us to minister to Sailors and Marines in combat operations, it became clear that there was no better teacher than being on the ground.

On September 11, 2001, Battalion Landing Team (BLT) 3/6 was in the last stages of preparing for a September 15 deployment with the 26th Marine Expeditionary Unit (Special Operations Capable) (26th MEU [SOC]). I was in my office counseling when RP3 Bradley Calendar delivered the news of the plane crashes into the World Trade Center, the Pentagon, and the fields of Pennsylvania. The United States was under attack. The RP and I had packed and prepared for the float, exceeding the Marine Air Ground Task Force (MAGTAF) guidelines, and felt confident we were equipped for whatever mission higher headquarters (HHQ) would eventually assign.

As often happens in Marine infantry units, HHQ had not given BLT 3/6 sufficient resources to assign a dedicated vehicle to the Religious Ministry Team (RMT). While we were able to "piggy back" equipment and supplies onto a vehicle earlier during Operation Bright Star in the Egyptian desert, that luxury was not available when the 26th MEU(SOC) and BLT 3/6 were eventually ordered into Afghanistan.

The RMT sailed aboard USS WHIDBEY ISLAND (LSD-41) (WBI) with Kilo Company of BLT 3/6. When the amphibious readiness group reached the coast of Pakistan, the RMT transferred via LCAC to USS BATAAN (LHD-5).



RP3 Calendar and Chaplain Hodges in Kandahar, Afghanistan

From there we were heloed to Pasni Airfield, Pakistan, and then by C-130 to Kandahar International Airport, Afghanistan. Space limited each Marine or Sailor to one field pack each and one sea bag for every two people. The RMT received permission to also carry a medical AMAL can, since there were no guarantees our equipment and supplies would catch up to us.

As we disembarked WBI, RP3 Calendar and I carried our packs on our backs and the AMAL can between us. Lashed to the top of the can was the sea bag. Before we reached the weather deck of WBI, we knew we had to lighten our load. Bags of hard candy intended for Marines in the field were given to Sailors on deck. A sunshade tent and its gear were quickly returned to storage. Because this amphibious operation would thrust hundreds of miles into the mountainous regions on Afghanistan, the amphibious assault vehicles (AAVs) and tanks were left in the well deck on ship. As we squeezed our gear through the narrow lanes between vehicles, we again realized the size of our gear would have to be adjusted.

Bare Bones in the Combat Zone

Preparing to go ashore, our shrinking footprint restricted us to packing only absolute necessities into our Molly field packs. In the shared sea bag we packed MOPP gear, a field worship and communion kit, a handful of Bibles, and other small items intended for field ministry to the wounded and dead. In a Molly radio pouch strapped to the outside of the sea bag, we also packed laminated field worship cards supplied by my endorsing agent, and worship programs we produced while en route to the Indian Ocean. These included a Christmas Eve service program, complete with readings and hymns — all requiring less space than the Bibles, hymnals, and field devotionals necessary for the numbers expected. We also included three different short prayer services before missions or raids.

Our time at Kandahar was primarily spent in foxhole ministry along the defensive perimeter. Sunday worship was in the morning, noon and afternoon at different locations — next to minefields and the runway. Evening worship in the airport terminal was illuminated by whatever was permitted by light discipline. A Christmas Eve service was held in the terminal, and Christmas Day services along the defensive perimeter. The prayer services were offered to small units before they departed for missions.

On the evening of January 10, 2002, Kandahar Airport came under attack. We had prepared the Molly radio bag for quick response with minimal supplies in the event of such a development. Fortunately, coalition forces suffered no casualties. After our dash through the darkness to the Shock Trauma Platoon hospital (STP) at the edge of the runway, we had nothing to do except watch the firefight around us. In another incident, a burn barrel explosion resulted in injuries to three Marines. Arriving at the scene soon after, the

RMT assisted with transporting the wounded to the STP. There, RP3 Calendar helped clear unnecessary personnel while I made myself available to the wounded. Again, a minimum of supplies was sufficient for ministry.

Upon our return Camp Lejeune, North Carolina, we realized that going ashore “high speed—low drag” helped us overcome the difficulty of our mission. But still, it was to our advantage to take as much as we could aboard ship. This allowed us to choose from what was available to customize our gear package to the special circumstances of the mission.

In the months that followed, the various elements of BLT 3/6 chopped back to their parent units and 3rd Battalion 6th Marines was chopped to the 4th Marine Expeditionary Brigade (Anti-Terrorism). Three/six was now to supply company to the American Embassy in Kabul; the Joint Task Force in the Horn of Africa; Guantanamo Naval Base, Cuba; and Vieques Island, Roosevelt Roads Naval Station, Puerto Rico. The RMT's primary job was to assist with family pre-deployment preparations.

As military action in Iraq became a reality, much of Camp Lejeune prepared for deployment. On the afternoon of Wednesday, January 15, 2003, I received a verbal warning order from my commanding officer that I might be chopped over to 2nd Assault Amphibian Battalion (2ndAABN, a.k.a., 2nd Tracks). On Thursday of that week, the order was confirmed, and Friday I cleared out of the 3/6 chaplain's office, reporting to 2nd AABN the following Monday. On February 7, 2003, we flew out of Cherry Point Marine Corps Air Station en route to Kuwait, and eventually traveled to Baghdad, Iraq.

The short notice did not permit the unit RP, RPSN Frank Cecil, and me to coordinate an embarkation plan. The RMT supplies and equipment were already embarked for shipment via civilian merchant vessels when I reported to

Bare Bones in the Combat Zone

2nd Tracks. But with guidance offered by Chaplain Larry Jones, RPSN Cecil did an excellent job anticipating our needs. Still, our gear did not arrive until two weeks after our arrival at Camp Matilda in Kuwait. Relying upon the charity of other RMTs for religious supplies, we coordinated our ministries.

As with 3/6, 2nd Tracks was not afforded the resources to offer a dedicated vehicle to the RMT. With motor "T," we shared a repair and supply contact HMMWV. Fortunately, the nature of the 2nd Tracks mission did not require the RMT to travel away from Headquarters and Service Company (H&S), and the 2nd Tracks line companies received pastoral care from the chaplains of the units to which they were attached. But sharing a repair contact vehicle presented difficulties — the RMT would be required to unload any of the materials it might need during the vehicle's absence.


When the order came to cross the line of departure (LD), the RMT supplies were spread-loaded over two vehicles. While not as burdensome as the evolution into Afghanistan, it did require a similar mindset to determine what had to be packed into the limited space available in the HMMWV and what should be left on a seven-ton further back in the convoy. As consumables in the HMMWV diminished and the convoy started living off of supplies in the seven tons, space became available in the HMMWV to consolidate RMT supplies.

Before crossing the LD, word was passed that there would be limited space in the convoy for gear and each section should take only what they would absolutely need. We encouraged Marines and Sailors to obtain religious materials before departure, slimming down the RMT supplies to Molly field packs, the 30-day MAGTAF supply, and some additional Bibles and religious items. Knowing the

the number of Muslims within 2nd Tracks, I packed accordingly. What I failed to anticipate was the possibility that we might be tasked with the mission of caring for and transporting enemy prisoners of war (EPW). When this did happen, the few Korans I had were given to EPWs. It was humbling to see tears of joy in one man's eyes as he returned to an AAV after his humanitarian ration meal, kissing and cradling in his hands the Koran we had just provided for him and other EPWs in An Nasiriyah.

The idea that combat ministry requires large amounts of gear is contrary to the reality of combat operations — presentation of ministry will communicate the divine presence of God more than will any gear. There will always be basic materials required for successful combat ministry, and each tradition will know what they need to bring. But if we have to decrease our footprint — if we need to go "high speed-low drag" — we can still have a very successful ministry by asking the question, "What is the basic truth we need to communicate to our Marines and Sailors? What is the minimum of materials and supplies I need to accomplish this?" This knowledge, however, should never be taken as license for a command to skimp on supplying the RMT with necessary funds and equipment. To do so clearly sends the wrong message about the importance and relevance of the spiritual needs of personnel.



In summary, while the ideal would be the luxury of gear, God's work can be accomplished with minimal supplies. As the Sea Services continue to do more with less, God will empower us to do what appears impossible with next to nothing. 

Rally Point

News from around the Fleet

Hindu worship in Okinawa

Hindu family members from the Navy, Marine Corps, Air Force and Army meet with Hindu lay leader GS12 Chaturbhuj Gidwani three times a week for spiritual activities and worshipping at both Camp Foster and Kadena Air Force Base, Okinawa.



Bravo Zulu! From the Bishop of Kuwait

"I am writing to thank you very much for the materials you have arranged, through the services of Chaplains Matthew Clark and Michael Hogg, to be taken to Basrah, Iraq. One of the cars was from the Humanitarian Operations Center (HOC) operating in Kuwait and the two other cars were from the Evangelical Church in Kuwait.

"Two containers were given to the churches in Basrah to distribute to their faithful. The other two containers were given to Coalition Provisional Authority (CPA) in Basrah to be handed over to Basrah Municipal Council for distribution. The churches distributing the materials to their faithful are: Chaldean, Latin, Syrian Catholic/Syrian Orthodox, Armenian Catholic/Armenian Orthodox, Evangelical, Assyrian - Oriental.

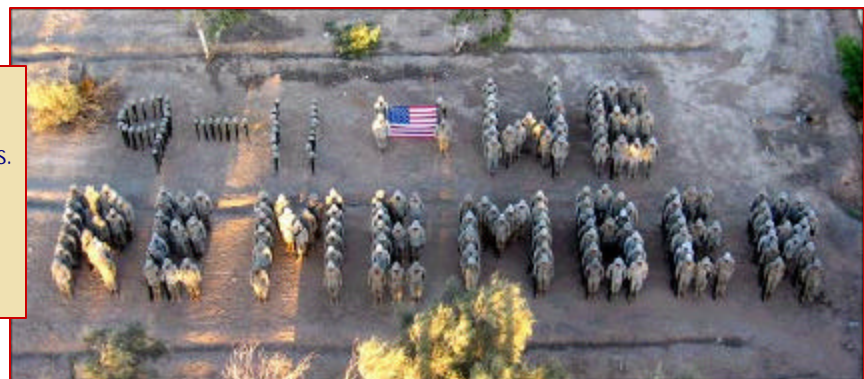
"I want to thank your two Chaplains, Matthew Clark and Michael Hogg, and your Marines who stored the materials in the containers.

"May God reward you and bless all of you with abundant graces. With sincere gratitude, Yours faithfully, Msgr. Francis Micallef, ocd, Catholic Bishop in KUWAIT."

9-11 Tribute from Iraq

"The proud warriors of Baker Company pay tribute to our fallen comrades. We have not forgotten and are proud to serve our country."

Semper Fi,
1st Sgt Dave Jobe



Rally Point

News from around the Fleet



Fleet Week in the Big Apple

CDR Walter Towns, Commanding Officer of the USS BOONE (FFG-28), reads to children at the Brooklyn Public Library in support of one of the Fleet Week Religious Ministry Team community relations projects.



Fleet Week in the Big Apple

Sailors from the USS SHREVEPORT (LPD-12) support the Fleet Week RMT COMREL "Public Color" project in New York City.

COMRELS



USS DULUTH (LPD-6)

DT1 Poserio puts the needed elbow grease on the St. Vincent DePaul depot in Cairns, Australia, during the RMT COMREL project. (Photo by IT2 Ninobla)

Fleet Week in the Big Apple

Crew members of the USS YORKTOWN (CG-48) in front of "God's Love We Deliver" ministries in support of one of the Fleet Week RMT COMREL projects.



Rally Point

News from around the Fleet

RP3 Ronald J. Ignatovich was awarded his first Navy and Marine Corps Achievement Medal while serving as RP with 2D FSSG Forward and 2D FSSG Maintenance Battalion. RP3 Ignatovich provided support ministry for over 1,300 Marines and Sailors at four individual camps in Kuwait, separated by more than 50 miles.



RP3 Adam Quade was awarded the Navy Marine Corps Achievement Medal for his outstanding service with MSSG-24.



RPSN Matthew Becker was awarded a Certificate of Commendation from III MEF for outstanding performance while serving as combat assault battalion RP at Camp Schwab in Okinawa.

Bravo Zulu!



Chaplain Timothy Hogan reenlists RP3(FMF) Tierra Bennett on August 15, 2003. She also received her first Navy Marine Corps Achievement Medal for her superb actions and support during OPERATION ENDURING FREEDOM/OPERATION IRAQI FREEDOM.

Rally Point

News from around the Fleet

A Promotion to Remember

CAMP FOX, Kuwait (Sept. 1, 2003) -- From half a world away, his mother listened via cellular phone as her son was promoted to a Navy Captain.

The promotee, Group Chaplain Ronnie C. King, 2d Force Service Support Group, stood on familiar stomping ground. He was being promoted where his career began several years before with 2d Maintenance Battalion.

"This is probably the greatest day of his life," said Brig. Gen. Ronald Coleman, Commanding General, Special Purposes Marine Ground Task Force. "To get promoted serving the same unit with which he started."

Sharing this special occasion was also the Apostolic Delegate for the Arabian Peninsula, Archbishop Giuseppe DeAndrea, a long time friend of King's.

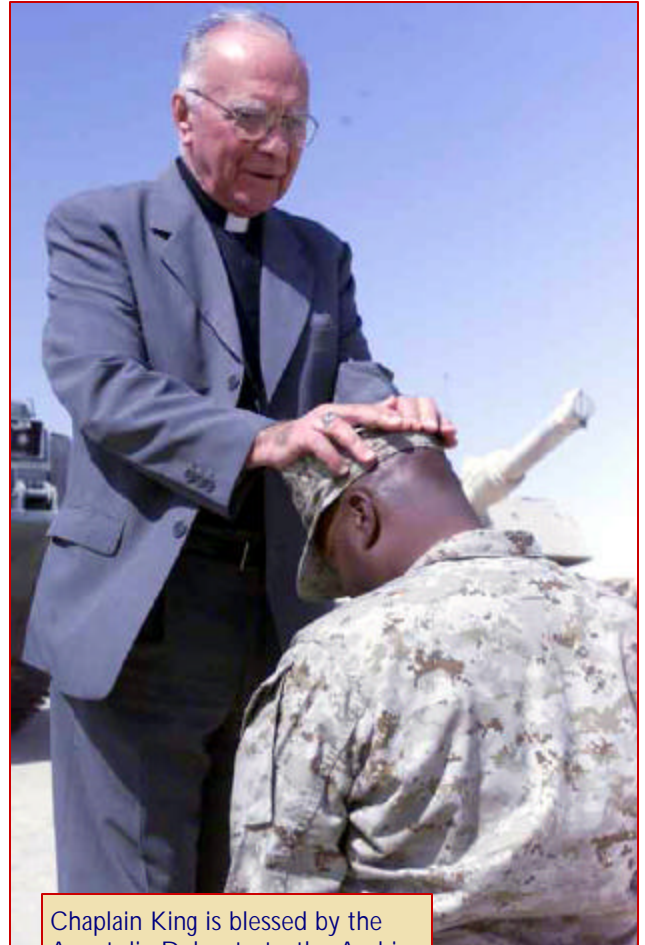
"Something like this is probably a coincidence," said DeAndrea. "I'm sure it brings back a lot of good memories and acquaintances."

As heads were bowed and eyes were closed, the archbishop laid hands on King and gave his blessing upon his life and career ahead of him.

"This event brought tears to my eyes," said King. "The Chaplain Corps has a motto that's called cooperation without compromise and the archbishop showed a prime example of that by laying hands on me."

King said he will never forget this promotion. There will be two things that stand out the most to him, his mother being on the phone and the archbishop praying for him.

"I'm grateful for everyone who participated in this ceremony," said King. "I accredit God for everything I've accomplished in my life."



Chaplain King is blessed by the Apostolic Delegate to the Arabian Peninsula, Archbishop Giuseppe DeAndrea, during his promotion to captain.

Story and photographs by Cpl. Kyle J. Walker
in *MarineLink*.

Rally Point

News from around the Fleet

Jacksonville Remembers 9-11

On September 4, 2003, the community of Jacksonville, North Carolina honored the Marines and Sailors of II MEF and Camp Lejeune with a "Salute to Heroes." The day began with a "Thanksgiving Service" in a downtown park near the river, and was lead by both civilians and military chaplains Laura Bender and James Hightower. The day-long event included a town parade, BBQ and a free concert with big names Leann Rimes, B2K and the Billy Bob Thornton Band.



NMRU-3

A sign indicates the site of the new mosque at the U. S. Naval Medical Research Unit No. 3 in Cairo, Egypt.



Happy New Year!

Chaplain Mitch Schranz celebrates Yom Kippur with members of the Djibouti Jewish congregation.

Rally Point

News from around the Fleet



A visit to Djibouti

RADM Darold Bigger, CHC, USNR and
RPCM David Fryer, USNR, visit a Djibouti,
Africa orphanage



Inside Iraq: Images



A visit to Djibouti



The Rudder

The Mystery of History

By CAPT Stanford E. Linzey, Jr., CHC, USN (Ret.)

When Bob Hope Didn't Show

War was raging in Vietnam. The aircraft carrier, USS CORAL SEA, with 4,500 officers and men aboard, was slogging it out in the Tonkin Gulf on patrol on Christmas Eve, 1969.

Up and down we steamed — sixty days at a stretch — trying to cope with soaring 100 degree temperatures (and 98% humidity!) and the ship's faulty air conditioning system. Continual flight operations were wearing us down. Nerves were edgy; patience thin.

To bring some Christmas spirit to these men over 7,000 miles from home, Bob Hope and his USO troupe were scheduled to fly aboard and perform. The crew eagerly awaited the show.

But that morning, the celebrities canceled — inclement weather would prevent them from coming. The crew's spirits were crushed; morale couldn't have sunk lower.

As command chaplain I felt the need to encourage the crew in silent prayer, asking G-d to warm the hearts of our men by his divine visitation. Near noon, the ship's captain, William Harris, called me to the bridge.

"Chaplain," he said, "we just got word that there's an American troupe in Vietnam who would like to come aboard tonight and put on a religious Christmas Eve service. Can we use them? What do you think?"

I asked who they were.



Jane Briggeman, Miss Nebraska 1969, Dr. Oswald C. J. Hoffman, Vice President of the American Bible Society, and Charles E. King, "Wings Over Jordan" choir director, sing during divine services aboard the USS CORAL SEA, December 24, 1969.

"Oh, someone by the name of Hoffman," the captain replied. "And he's got a Mr. King and Miss Nebraska with him."

"You mean, Dr. Oswald Hoffman? The national radio speaker for the Lutheran Hour?" I asked. "By all means, Captain, bring them aboard!"

We quickly went to work to prepare. The bos'n blew his pipe and I announced over the 1 MC, "Now hear this. At 2000 hours, there will be an American troupe presenting a Christmas program on the fo'c'sle. Miss Nebraska will be here." I paused and smiled at the whistles and shouts from below.

The Rudder

The Mystery of History

Later I visited the mess decks. The men were talking of home and Christmas, showing family pictures and sharing childhood memories. An air of exuberance began to vibrate through the ship — this would be a Christmas to remember.

Late in the afternoon, the "Holy Helo" came into sight and landed on the flight deck. Captain Harris and I went out to meet it — the crew were restrained by lines as they crowded in to see the chopper. A little bit of home had reached this floating island halfway around the world.

The gospel team included singer Charles King, who had been affiliated with the "Wings Over Jordan" radio choir; Jane Briggeman, Miss Nebraska 1969; Tommy Thompson of the Lutheran Layman's League; and Dr. Hoffman, Vice President of the American Bible Society, and national radio host and speaker for the Lutheran Hour.

The troupe met the spiritual and emotional needs of the crew, rekindling within them feelings inspired by Christmas and family. It was as if the ship's seams would split as hundreds of voices joined Charles King in singing "*Joy to the World! The Lord is Come!*"

Miss Nebraska, a young school teacher in her early twenties, touched the hearts of young Sailors and Marines as she told of her encounter with Christ as a young person. Dr. Hoffman held the crew spellbound with the message of the baby in the manger — God in the flesh — who had come to earth to live and die on the cross for the forgiveness of sins and for our eternal redemption.



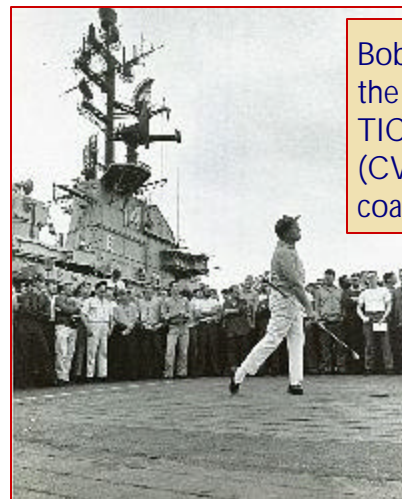
Dr. Hoffman, Tommy Thompson of the Lutheran Layman's League, Chaplain Linzey and Charles King.

On Christmas morning I escorted Miss Briggeman to the bridge, where, precisely at 0600, she lilted, "Reveille! Reveille! All hands, reveille! Oh, come on fellas, please get up!"

Startled to hear a woman's voice after the familiar bos'n's pipe, the men responded and scurried out of their racks to a cheerful Christmas breakfast.

At noon, the troupe boarded the helo with all hands standing by. As I turned to go below, I could hear the bells of the chapel organ ringing out,

*Then pealed the bells more loud and deep:
God is not dead: nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men!*



Bob Hope aboard the USS TICONDEROGA (CVA-14) off the coast of Vietnam.

Captain Stan Linzey, Jr., retired U.S. Navy chaplain and author of *God Was at Midway*, lives in Southern California. He continues to write and lecture throughout the United States and abroad.

Luminaries of the Corps

by Bill Taylor, Chaplain Corps Archivist

One of the bright lights of the Chaplain Corps was Chaplain Walter Colton. Born in Rutland, Vermont in May of 1797, Chaplain Colton was educated at Yale University and Andover Theological Seminary. Prior to naval service, he was a college professor, a journalist, and a clergyman.


Recruited and commissioned by his personal friend, President Andrew Jackson, Chaplain Colton served aboard four ships — VINCENNES, CONSTELLATION, MACEDONIAN and CONGRESS — and at three shore stations during his Navy career.

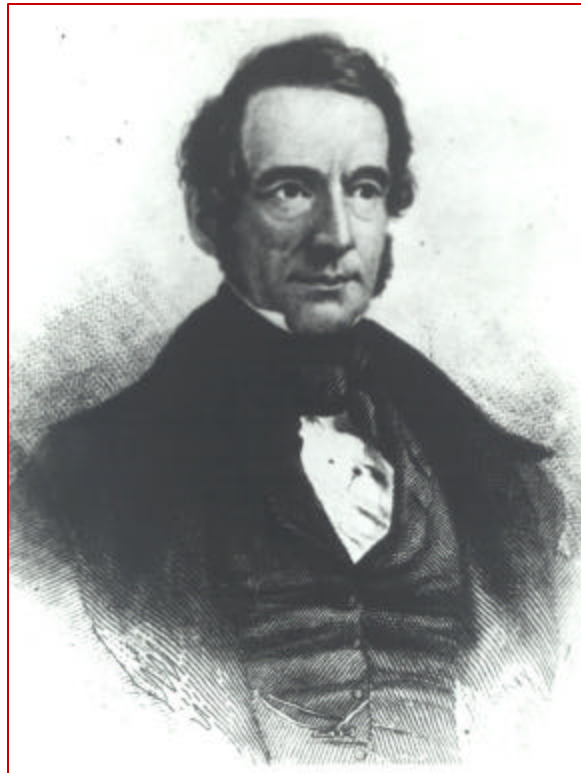
His Navy experience enabled him to observe areas in the lives of Sailors needing dire improvement. An early advocate of education, he set up libraries and reading rooms aboard ships and enforced temperance and religious study among the crew.

In 1845, Chaplain Colton sailed with

Commodore Robert F. Stockton to California to establish an American presence in the new territory. The Commodore appointed Chaplain Colton as *Alcalde* (Spanish term for authority) of Monterey, California — in reality appointing him Governor of the territory — and as head of the Admiralty Court. During that period (1846-49), he also established the first American newspaper in the new territory, *The Californian*.

Chaplain Colton, a prolific writer, authored seven books about his experiences and observations as a naval chaplain. His works and other items are archived in Colton Hall of the Monterey Museum.

A bachelor until age 47, Colton wrote in a letter to his wife, "The truth is, none but old bachelors and hen-pecked husbands should go to sea." He died at the young age of 54. During World War II, a liberty ship and chapel at the Naval Training Center, Shoemaker, California, were named in his honor. 



Chaplain Walter Colton, USN
1787-1851

"The American people love valor, but they love religion also. They will confer their highest honors only on him who combines them both."

— Chaplain Walter Colton

Force Recon

News from your RMT detailers

Because you play a significant role in your assignment process, call your detailer when you are twelve months away from your PRD. Prior to your call, our office needs to receive your Officer Preference and Personal Information Cards, which provide you a means of direct input to the assignment process. As per MILPERSMAN 1301-030, "The Assignment Officer reviews requirements and individual performance in an attempt to achieve optimum distribution, while considering career development and satisfaction of personal preference consistent with service needs."

You can find a copy of the Officer Preference Card in PDF format at: <http://www.chaplain.navy.mil/Personnel/Detailer.asp>. Please print out and fill in this form completely, then fax it to the detailer's office at (901)874-2865 / DSN 882. You may request a confirmation of receipt by providing a call-back phone number or e-mail address on the cover sheet.

For example, if your PRD is 0411 (November 2004) you need to submit your duty preference information no later than October 2003. When you call your detailer in November 2003 to discuss your follow-on assignment, we will use your preference card as a starting point in our discussions.

Chaplains who desire Funded Graduate Education (FGE) or Pastoral Care Residency (PCR) need to indicate their interest in section 3 of their Duty Preference Card. LCDR and LCDR(sel) chaplains with no more than four years time in grade prior to graduation are eligible for these programs. If you are not interested in being considered for FGE or PCR, please check the "PG training not desired" block in section 3. You are encouraged to submit a preference card at anytime. A new card should be

submitted when changes in postgraduate preference, marital or dependency status, members of household, current residence, or next duty preference occur.

For those with exceptional family member needs, please contact your local Exceptional Family Member Program Coordinator. Once enrolled, your EFM will be placed into one of six categories based on the type and frequency of medical or educational intervention he or she requires. Your detailer will use the category

as guidance for future assignments.

- Category I: Needs do not generally limit assignments
- Category II: Limited overseas/remote CONUS assignments
- Category III: The medical or educational condition precludes assignment to overseas locations based on non-availability of medical and/or educational services at most overseas locations
- Category IV: This medical or educational condition requires assignment to billets near major medical treatment facilities
- Category V: This category includes a provision for homesteading in an area where the service member can fulfill both sea and shore duty requirements; eligible families are those having an EFM with multiple/severe disabilities or medical problems, or highly complex educational requirements
- Category VI: (Temporary category) The medical or educational condition requires a stable environment for six months to a year due to ongoing treatment of diagnostic assessments

More EFM information is available at:
<http://www.bupers.navy.mil/pers66/efm.htm#list>.

CAPT Alan "Blues" Baker, CHC, USN
Branch Head &
Senior Assignment Officer



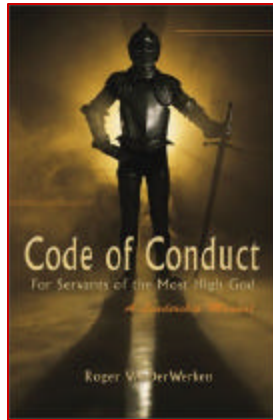
Book Reviews

Code of Conduct for Servants of the Most High God


By Roger VanDerWerken

Selah Publishing Group

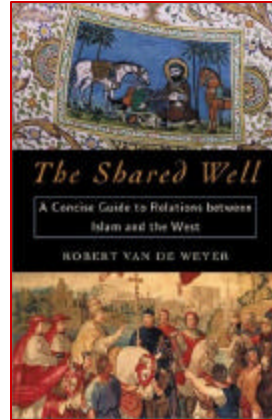
Reviewed by CAPT Jim Fisher, CHC, USN



In this day and age, many individuals are seeking a practical construct that will help them make wise choices in the areas of leadership and ethical behavior. *Code of Conduct for Servants of the Most High God*, by Roger VanDerWerken, is a manual that addresses these two areas. The book combines the leadership techniques of the U.S. military with Christian theology, and is written in the same fashion as a plan for battle — in this case, spiritual battle. Divided into three parts, the *Code of Conduct*, *Eleven Leadership Principles*, and *Arming Yourself in Battle*, the book relies heavily on scripture throughout. At the end of each chapter, there is a study guide and questions that ensure maximum retention and understanding.

With its Christo-centric focus on pastoral ministry, this book is better suited for pastors and church leaders than institutional chaplains. Because of its format and military illustrations (I especially enjoyed the description of the interview with Admiral Rickover regarding leadership principles, “Ensure Assigned Tasks are Understood, Supervised, and Accomplished”), this book will probably be most effective with high school or college-aged males. Navy chaplains from Christian faith groups assigned to chapels may find this book useful for youth groups or confirmation-style studies. The author, Roger VanDerWerken, is a Navy chaplain who graduated from the Naval Academy and is currently assigned to Marine Corps Base Camp Pendleton, California. 

CAPT Jim Fisher, CHC, USN, is currently assigned to the Office of the Chief of Chaplains as Director, Operations and Policy.



The Shared Well: A Concise Guide to Relations Between Islam and the West

By Robert Van De Weyer

Brassey's Inc.


Reviewed by LCDR Youssef H.

Aboul-Enein, MSC, USN

Robert Van De Weyer has edited or written more than forty books on religion, history and philosophy. Ordained in the Church of England, he now ministers to a church that explores the validity of all great world religions. This slim book is a thought-provoking argument for the need for interfaith dialogue.

De Weyer correctly identifies the influences Christian and Judaic thought had on Prophet Muhammad, who was exposed to a series of monastic hermits living in Arabia. The book also has an excellent section on 9th Century Arab philosophers like Ibn Sina (Avicenna), who, along with advances in medicine, grappled with three theological questions that Islam, Christianity and Judaism have discussed for ages: the existence of evil, the notion of reward and punishment, and the nature of religious language.

Note the kind of rational discussions and emphasis on learning that all three faiths share. It is a tradition that Islamic militants subdue through violence and intimidation, as well as their liberal application of the label heresy and apostasy. There is a lively discussion of Islamic and Western traditions of law, warfare and philosophy.

The Shared Well ends with an appeal for Islamic and Western cultures to explore spiritual, cultural and intellectual ties that can help humanity combat intolerance, fanaticism and militancy. Members of the military chaplaincy will enjoy this easy and short read. 

LCDR Aboul-Enein is the Middle East Country Director at the Office of the Secretary of Defense and a frequent contributor of reviews and articles to Navy Chaplain Magazine. He served as Islamic Lay-Leader at Naval Training Center Great Lakes from 1999-2001.

Reports of Death

**Deepest sympathy and God's blessing to our
Religious Ministry Team
members and families in the loss of
their loved ones.**

Ethel Mae Gill

Grandmother of CAPT Lorenzo C. York CHC, USN

Mary Stake

Stepmother of LT Ron Stake CHC, USN

Odell Hubbard

Grandfather of RPCS(SW/AW/FMF) Derrick
Hubbard, USN

Marian Gegotek

Father of LCDR Tadeusz Gegotek CHC, USN

Charles T. Cole

Father in law of LCDR John Swanson CHC, USNR

Rodney Beamon

Brother in law of RPC(SW/AW) Anna Powell, USN

Norman Farris

Father of CDR Mark Farris, CHC, USN

Barbara Thomas Quarles

Mother of LCDR Charles Quarles, CHC, USN

George Douglas McCormick

Father of LT Charles D. McCormick, CHC, USNR

John Diek

Father in Law of RP2 Jay Aylor, USN

William Albert Fuehrer

Father of LT Robert Fuehrer, CHC, USNR

Sergio Pena

Brother of RP2 Victor Pena, USN

Pauline Demy

Mother of CDR Tim Demy, CHC, USN

Jose Lamberto

Father of RP2 Stephanie M. Pedraza, USN

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Submission of Articles

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Submissions are accepted electronically as attachments in MS Word format to Chaplain Anne Krekelberg at krekelberga@crb.chaplain.navy.mil.

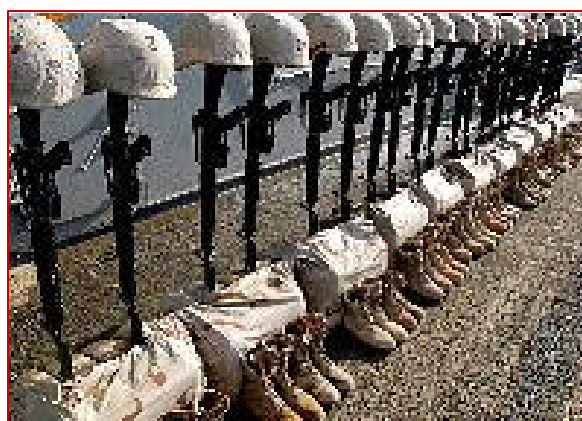
Please submit digitally produced photographs in either .jpg or .gif format using the VIRIN catalogue system as described at: http://www.news.navy.mil/photo_submit.html. Writing guidelines can be found at http://www.news.navy.mil/tools/view_styleguide.asp and <http://www.safetycenter.navy.mil/media/writing101/default.htm>.

You will receive full credit for any articles you submit. The CRB makes final editorial determination for the use of any articles.

Please distribute, post, and forward this newsletter to your command. Check out the Naval Chaplain Corps Website at:

<http://www.chaplain.navy.mil>

Images of Iraq



Religious Ministry Teams  *in action*

Inside Iraq



Volume 7
No. 4